

VERY IMPORTANT LITERARY NOTICE.

THE LIFE OF GENERAL FRANK PIERCE, the Granite Statesman, by H. HERBERT. Tenth Thousand. New York: Cornish, Lamport & Co.

This valuable, and at the present juncture highly interesting biography, commences by stating, that—

"The reader can place implicit confidence in the statements which are made in this book. They have in every instance been derived from documentary history, or from other authentic sources."

This is gratifying. Fame had treated the democratic candidate for the Presidency with such security neglect before his nomination, and, in trying to make up for it, deluged him with such contradictory favors ever since, that it is really a matter of rejoicing to find something about him that is reliable.

And first of all, we congratulate the country on the settlement of the dispute about his name. We trust that agitation of it will hereafter cease, for the compromise itself is not more final than the evidence adduced by this volume.

"Frank Pierce, as he signs his own name, was born in 1798," says his biographer. Not for a moment tolerating the suspicion that a candidate for the Presidency does not know how to spell his own name, we accept this as the correct version. Stripped of the complimentary initials that he stands before them plain Frank Pierce, General in the American Army, and five feet ten in his stockings: in the fifty-fourth year of his age, and the 49th choice of the democratic Convention.

Gentlemen of the democratic press, please to take notice! He is neither Franklin H. Pierce, Franklin L. Pierce, Franklin O. Pierce, Franklin A. Pierce, Franklin Pierce, Franklin Pierce, nor Jacob H. Pierce, nor James A. Pierce, nor yet Joseph Page, Alter, amend, eradicate, and interpolate accordingly!

Page 13 lets in some light on a question of political economy and morality:

"Such men grow in no other part of the world but in New Hampshire—men who cannot be rich, because they are honest, and their credit only gives them a little more than the husbandman."

From which it is clear that riches and honesty are incompatible in New Hampshire, as they often are elsewhere. But six lines further on comes this startling disclosure:

"But there are no poor men in New Hampshire!"

Consequently, there are no honest ones! This satisfactory explains why New Hampshire always goes Loco Foco, and fully shows the reason why the religious test is not repealed. General Pierce's father, we are told, was also a General. His eldest brother was a Colonel. His eldest sister married a General, and another sister married another General, and so on. This fully prepares us for the announcement which finally comes on page 14, that—

"The Pierce family have all been soldiers!"

We venture to say that there is not another case on record—unless it is that of Toney Lumpkin—who said his father was in the grenadiers, his uncle a Colonel in the Militia, and his aunt a Justice of the Peace!

Here we should do the author justice, if we did not pause to notice with what singular felicity he adapts his style to his subject. The book is eminently martial throughout. The very language is that of the camp and battle-field. Does he allude to the nomination—it is, "the blending into one solid phalanx all the separate columns and divisions of the democratic party." Do the States support it—every one wheels into line. Are the Whigs frightened—"Terror is excited throughout the ranks of the enemy." The platform is likened to a "shield," and calumny itself takes the shape of a cannon to "belch forth malignity against it." The election is to be a "hard fought campaign," and the defeat of the Whigs, in the end, is described as an "explosion" like that of a bombshell.

So it is throughout the book. Military ardor breathes in every line, and bayonets bristle in the punctuation points. The periods are smoothly rounded, as though fresh from the bullet mould, but the facts lie hidden, as it were, in an ambuscade, and the narrative looms out vaguely, like armies through the smoke of cannon.

This tendency towards gunpowder is admirably exemplified in the celebrated anecdote about spelling "but," which we find here in an authentic shape. Here it is:

"Old Gen. Pierce was no scholar. He had devoted his life to deeds, and not to books; and it is said, that while he was sitting by the kitchen fire one night, writing his annual message to the Legislature, he came to a full stop on one word he could not possibly spell."

Now an ordinary man, in such circumstances, would have looked up at the ceiling, or down at the floor, or on the fire, or perhaps have commenced scratching his head. Not so the gallant old General!

"After rallying all his own literary forces, and manœuvring them as skillfully as he could, he was obliged to draw off and ask for quarters!"

Was there ever so successful an illusion as this, by which a perplexed old gentleman sitting by the kitchen fire, and bothering his head how to spell "but," is transformed into a military chieftain, and invested with all the "pomp and circumstance of war?"

"Frank," said he to a son sitting near by, "how the devil do you spell but?"

The very inquiry smacks of an off-hand, soldier-like ease in profanity that reminds one of the days when "our troops were terribly in Flanders!"

Another exploit that is recorded of our hero is that he once was invited to dine with Mr. Webster at a banquet in honor of the triumph of the Compromise measures—

"Gen. Pierce could not resist this appeal. He accepted the invitation. He remained silent until the Union was toasted, and looking the proposer of the sentiment full in the face, he rose to his feet, and poured forth an effusion of eloquence such as those who had gathered round that table had seldom listened to."

This strongly reminds us of a passage in the history of the Portians of New England, as related by Oliver Wendell Holmes—

"'Twas on a dreary winter's eve, the night was closing dim,
When old Miles Standish took the bowl, and filled it to the brim;
The little captain stood and stirred the posset with his sword,
And all his sturdy men-at-arms were ranged about the board.
He poured the fiery Holland in—the man that never feared,
He took a long and solemn draught, and wiped his yellow beard;
And one by one the musketeers—the men that fought and prayed,
All drank as 'twere their mother's milk, and not a man afraid!"

At this point we imagine some captious, growling, little-soiled reader, instigated by the most sordid and contemptible meanness, petty envy and jealousy of which the human mind is capable, inquiring, "But what about his congressional career? So eminent a statesman must have done something at Washington worthy of record."

Now this is a delicate question. But the author, like a skilful tactician as he is, avoids it by a military stratagem. First he marches boldly up to it on page 16. Then on page 17 he counter-marches; then ingeniously gets around it by a flank movement on page 18, beats a retreat on page 19, and finally runs away from it altogether on page 20. It is summed up as follows:

In this brief work, we cannot trace his career in Congress, nor make any extracts from his speeches!

But his domestic character is portrayed at full length. The ladies, the best of all witnesses, are called on the stand, and one of them testifies thus:

"If he had not been so benevolent and generous, he would not be rich in spite of himself."
"He drives round in his little wagon, and in works of public utility."
"You cannot help loving a man like him. And then, he is a fine looking man—all the ladies will testify to that, and that goes a great ways."

Then follows a simple picture of his residence at Concord:

"He lives (just as a man ought to live before he is nominated for the Presidency of a great Republic) in a small white house, near Main street, in Concord. In front of it is a yard of beautiful green trees and little flower-beds, purifying and refreshing the air, and loading it with fragrance."

It will be noticed as not the least remarkable point about these trees, that just like common men, they are green. As to the general principle that a man, before he is nominated for the Presidency, ought to live in a small white house near Main street, Concord, it is too just to require comment at our hands!

As to Pierce's exploits, are they not—or rather are they—written in despatches from the seat of war? One of them, however, we must transcribe from the book:

"A little incident of interest occurred in the battle of Chantapee. When the victory had been won, the South Carolinians of the Palmetto Regiment, and Gen. Pierce's brigade, when Pierce said to them—'Here come the heroes of the Palmetto State, from one end of the Union, and the Yankees from another are ready to embrace them. The Palmetto Regiment, and New England in the battles of the revolution, and together, as they did then, we now send up our mingled shouts of victory over our foes, and cry, 'Union forever!'"

"The federal meeting between the brave and free men, who had assembled in a distant country, under one common standard to fight for the land which gave them birth, &c., &c."

Now it is a pity to stop a good story; but when a man runs for Presidency, he cannot expect to have credit for more than half the battles he would have fought, if he had a chance. By Gen. Pierce's own despatches on that occasion, it appears that he was not at Chantapee at all, but some miles off on other duty. However, the author deserves credit for getting up so sincere an interest out of nothing, and especially for making South Carolina behave decently under any circumstances. As for Gen. Pierce's speech, that must be looked upon in the light of a myth or fable, like the orations the historian Livy puts into the mouths of the Roman Generals, or that which Mother Goose puts into the mouth of the man in the moon—not intended to convey the idea that such words were actually uttered by the individuals in question, but to inculcate sound moral truths under the pleasing garb of fiction.

The rest of his career upon the tented field is dismissed with the same brevity as that in the Hall of Congress:

"We shall despatch, in a few lines, all we deem it necessary to say of his participation in the Mexican campaign, and then proceed to considerations of greater importance."

"Now, if the captious reader aforesaid should inquire what considerations are of greater importance in a candidate than his character as developed in his efforts as a statesman and a soldier, we respectfully suggest to him that he has studied human nature to very little advantage, if he does not know that all men do not excel in all things alike, and bid him be content, as the Democracy are, with the information, that his candidate is of a military family, and that he is 'good looking,' that he does with Mr. Webster, and glorifies our glorious Union, and that he 'drives round town in his little wagon, and other works of public utility.' Truthful indeed were the lines of the poet who sang—

"Lives of great men all remind us
We can make our lives sublime,
But the biographer of Gen. Pierce has done the world better service, by showing that it isn't any great thing to do it, after all."

From the Portland Inquirer.

SLAVEHOLDING ARROGANCE IN CONGRESS—PAGANISM.

Not long since, Dr. Durkee, of Wisconsin, made an able speech against the Fugitive Act, in which he assailed the slave system pretty severely. Afterward, when he was about to be charged with great baseness for vilifying that sacred thing, Subsequently, he obtained the chance of a personal explanation to reply, but was browbeaten, interrupted, and much effort was made to put him down. He said:

"In the speech which I submitted to the House, a few days ago, on the Fugitive Slave Law, I quoted from able writers on public law, to show that cruel and oppressive enactments are not binding when their observance requires the commission of crime; and, among others, an extract from the words of a distinguished South Carolinian, which I will now read in connection with my own remarks, which were obnoxious to the gentleman."

"But, Mr. Chairman, the citizens of South Carolina have not only spoken, theoretically, on this subject, but have given, in one case, as I am informed, a practical illustration of the position they already adopted a few days since, by a highly respectable gentleman, who resided several years in that State, that a negro in the city of Charleston, a few years ago, was sentenced to be hung for striking his master. The narrator, in speaking of the provocation, said:

"The master was discovered by the prisoner trespassing on the chastity of his wife. Under the excitement of the moment, the slave struck his master, for which he was sentenced to be hung! On the day appointed for the execution, the crowd was so great, and the scaffold with the prisoner, placed the rope about his neck, but felt so much sympathy for the slave that he could not perform the duties of his office, and offered \$1000 to any person that would; but no one could be found. All were aware of the circumstances, and presumed that the execution would be postponed, and the slave would be set free."

"After a time, the rope was taken from his neck, and he was permitted to escape from the State."

"Thus we see the triumph of the higher law even in South Carolina, and another proof that man is stamped with a divine principle by his Creator, that cannot be entirely effaced by human legislation."

Aiken, of South Carolina, admitted the fact of a similar case, but said there was a mistake in it. Mr. Durkee replied that—

"On Saturday evening, I received a letter from a person now in the city of Philadelphia, in which he states that he was a resident of Charleston at the time, and that there was a case exactly as related in my speech, in addition to the one already admitted by the gentleman from South Carolina; and that the only mistake in the statement is, that the man was finally EXECUTED, instead of being released. I have the letter before me, and will have it read, if the gentleman desires."

"I can explain this case in a few words. It is a matter which I dislike very much to bring before the House; but I will state the facts connected with it for the satisfaction of the gentleman. There was a case of this nature, which occurred in Charleston in 1830, but it had nothing to do with slaves. There was a free negro man married a free negro woman, whose character was not of the best description before her marriage. She had been in the habit of cohabiting with other persons; and a shortly after her marriage, I presumed she returned to her first love, and did the same thing again. It so happened that this free negro man met a white who was with her at the time. He was a gambler and a most disreputable person—a man who did not belong to Charleston, and was there for a short time. This free negro did strike him, and was tried, convicted, and HUNG. The laws were positive upon the subject. An appeal was made to the lamented General Hayne, who was Governor of the State at the time, by a number of citizens, to pardon him. I am sorry to make this allusion, for I do not desire to allude to the subject in this House; but it is true that one of the strongest reasons for allowing that man to be hung, was that this Abolition party had become so powerful in the Free States that it became necessary to make an example of this man, to let these free negroes know their duty. Now, sir, I repeat that I do not like to allude to a matter of this kind."

No wonder even this Southerner blushed with shame at what he was compelled to say. He is a Paganism, the worse than cannibalism of slavery. And his effort to make out the woman as disreputable does not help the matter, nor the gambling character of the white villain. He ought to have been ashamed to reproach a female thus unprotected by his own laws. And his attempted apology in refer-

ence to the 'powerful abolition party,' &c., is an old saw at best, totally false, for no such 'party' existed, weak nor 'powerful,' in 1830, when, he says, this horrible barbarity took place. It had not begun.

But the main fact remains confessed! A man was hung in South Carolina, for assaulting the scoundrel who was forcing his own wife before his eyes! The laws were positive! O, horrible! Tell it not in hearthen. And yet the people of Maine are supporting just that order of things on which such business depends. If conscience is dead, cannot shame be roused at this voting?

From the London Inquirer.

NEGRO SLAVERY.

To the Editor of the Inquirer:

DEAR SIR,—Permit me to suggest a mode of aiding the anti-slavery cause, by sending contributions to the great Anti-Slavery Bazaar annually held at Boston, in America. It is well known that from Edinburgh, Leeds, Bristol, and other large towns in England, articles entrusted to Mrs. Herbert Thomas, 2, Great George-street, Bristol, before Sept. 17th, will be most thankfully received, and forwarded in the Bristol box of contributions. Friends at Newport have for several years availed themselves of the courtesy of the Bristol committee in this connection. We are sure that the water colour drawings, stationery, Hontionian and fashionable wearing apparel, Berlin and fancy wares, toys and objects of historical interest are the most saleable. Permit me also to add my note of recommendation to 'Uncle Tom's Cabin,' a book which will do more to awaken our American brethren to the enormity of Negro Slavery than all anti-slavery pamphlets and reports combined; and which, I would venture to affirm few can read with tearless eyes. Every one who feels that the slave is his brother man should be possessed of a copy, to lend to his neighbor. A handsome edition is published by Clark's, Fleet street, and it also forms one of the 'Railway Library' series. Nor let any despise such simple means of advancing a greater end. The truth is, that the more we never be got rid of but by the full and strong expression of public opinion against it in every possible form. And let us, as we claim the name of Christian—linked with earth's many tribes—daily weigh the vast moment of abolishing slavery in America, not only as all-important to the slave, but also to the well-being of the whole civilized world. The evil of her 'peculiar institution' blights every land—her vast influence, instead of being used for the healthful life of the people of the earth, being constantly brought to operate against the progress of mankind. In Britain, it points the finger of scorn for the lover of antiquated abuses against free institutions, and is employed as an argument against political reform. It is the basis of all American regard to Hungarian independence. It makes the United States the ally of Louis Napoleon, in putting down the liberties of France. It confederates America with the despots of Russia and Austria; for there is no slavery in those countries which do not pale before that of the New World. God's glory in man was never before so marred. Christianity never so disgraced as by Christian professors upholding this monstrous injury. While America will not cancel this foul blot, it is a piece of the hollow hypocrisy for her to say in behalf of liberty abroad. Let, then, each friend of humanity, of enlightenment and progress, exert himself by every means—peaceably, lovingly, and with the untiring employment of his talents and money—to prevail upon our brethren in America to follow out the great law of Christ, and 'to do unto' their slaves as they would themselves desire to be done unto.

Yours respectfully,

EDMUND KELL,
Newport, Isle of Wight, Aug. 17th.

From the Salem Freeman.

ANTI-SLAVERY LECTURES.

The first of the annual course of lectures before the Salem Female Anti-Slavery Society was delivered in Lyceum Hall on Sunday evening, by Rev. O. E. Edgworth, of this city. The audience was large and deeply attentive. The speaker was earnest, able, and eloquent. His address was one of great value, inasmuch as it grappled with the main objections to the anti-slavery movement, meeting them in fair and logical argument, and overthrowing them by conclusive facts.

Mr. Frothingham commenced by alluding to the unchanging character of the anti-slavery movement—its principles, arguments and facts ever the same—its foundation immutable and eternal truth—its form and direction never changing. This he considered a proof that it contains the elements of permanence, and hence ultimate success.

The reverend gentleman passed to a historical relation of the incorrect assertion of I. C. Peabody in the North American Review, that the abolitionists within the last 20 years, have retarded emancipation, and have destroyed the emancipation party that existed in the northern slaves states that time ago. Mr. Frothingham proved most conclusively, by historical citations, that this is an error, for no such emancipation party existed in those States.

He established this point, and then proceeded to show, on the other hand, that the abolitionists have advanced the cause of the slave, by causing a great change of public opinion in the North and in the South, and by raising up a powerful political antagonism to the slave power. In this connection, Mr. F. alluded, in approving terms, to the speeches in Congress of Messrs Sumner, Mann, Palfrey, Stevens, Hall, and others, and to the efforts of the lecturer now enlarged upon the present obstacles to anti-slavery progress, and exhibited the general merits and character of the cause, as it is, and as it should be. He spoke well of Mr. Garrison and Wendell Phillips, comparing the latter with James Otis, in connection with a comparison of the anti-slavery cause, in its principles, with the American revolution. Mr. F. strikingly showed the force of the difference between the institution of slavery and the social evil of pauperism, ably refuting those who compare the situation and claims of the victims of 'wages-slavery' with those of the oppressed bondmen. The lecturer also exposed the fallacies, absurdities, and iniquity of the colonization scheme. His conclusion of the lecture was appropriate and eloquent.

This was a fine opening of the present course. Mr. Frothingham's discourse deserves to be printed. Pity it cannot find a place in the hunker N. A. Review.

The lecture next Sunday evening will be by Miss Holley, of Rochester, N. Y. We advise a general attendance.

MISS SALLIE HOLLEY.—This eloquent and talented young woman has delivered two discourses in the Parnassus Hall, on the greatest moral question of the present age—the existence of human slavery in the United States. On both evenings, the audience was large, and the speaker was met with a delighted and reverent attention. Each discourse was preceded by readings from the Scriptures, and prayer, and possessed all the characteristics of a sermon. They were pervaded by a devout religious spirit, and her highest appeals were to the sentiments of justice and mercy as exemplified in the life and teachings of Jesus Christ. Though she has entered the great field of moral reform as a lecturer, we cannot fail to regard her as a true and heaven-ordained preacher of the Gospel. In many respects she reminds one of Lucretia Mott, the eloquent Quaker preacher. We notice that the fact of her opening her meetings with prayer has been represented as an unusual circumstance in the history of anti-slavery lectures. We are not willing such an impression should be given without correction. The writer has heard many lectures on that subject, and attended several conventions, and very frequently has heard prayers offered. As in other meetings and conventions held during the week, the custom is to observe a period of devotion, and according as persons have been used to leading in public devotions, or as they happen to hold views on the subject, varying from the formality of the Quaker to the formalism of the stranger sects.

Miss Holley will deliver one more discourse on Sunday evening, on the moral and religious bearings of the anti-slavery movement.—*Nantuxet Weekly Mirror.*

Area of California.—The area of California is estimated by Mr. Eddy, Surveyor General of the State, at 146,283 square miles, equivalent to 93,622,400 acres.

Murder in Colorado, Conn.—A savage murder was committed in the town of Colebrook, on the night of Tuesday, the 28th of September. A man of the name of Taintor, (reported to be Hiram Taintor,) living in that place, went to the house of one Loomis, and was stabbed by Loomis seven times, producing death.

The Liberator.

No Union with Slaveholders!
BOSTON, OCT. 8, 1852.

THE JERRY RESCUE CELEBRATION AT SYRACUSE, N. Y.

The First Anniversary of the Rescue of the alleged Fugitive Slave 'Jerry,' from the U. S. Deputy Marshal and his assistants, in Syracuse, on the first of October, 1851, was celebrated in that city on Friday last, by the friends of impartial liberty, in a manner eminently appropriate and impressive. It was one of the most timely and important blows ever struck in the cause of human liberty.

Of course, it was not to be expected that such a meeting could be called, without exciting the alarm and indignation of slaveholders and their lawless allies. Accordingly, the Syracuse Star—a dirty, malignant, hunkerish Whig paper—did what it could, in advance of the gathering, to stir up a mobocratic spirit against it, under a pretence of reverence for law and order! Moreover, the city authorities refused to grant the use of the City Hall for the meeting, and passed some resolutions in regard to it, that were calculated if not designed to lead to a riotous assault. The following exciting paragraph appeared in Bennett's Herald:—

"An Abolition Anniversary nipped in the bud!—For some time past, calls for a meeting to be held in Syracuse have been advertised in the papers published in that vicinity, and in the handbills scattered all over the country, for the purpose of celebrating the anniversary of the rescue of the fugitive slave Jerry, which event created such an excitement a year ago. William Lloyd Garrison, Abby Kelly, the negro Douglass, and others of similar opinions, were expected to take part in the proceedings, and great preparations were made. The Common Council of Syracuse, however, have wisely, and in a very creditable manner, upset up all their calculations by the adoption of the following preamble and resolutions, which were offered on the 27th inst., by Alderman Pope, in behalf of Mayor Woodruff:—

Whereas, on the 1st of October last, a law of the United States was trampled on, and the government of our country set at defiance, in this city, by a mob; and whereas, certain of our citizens, in conjunction with others, propose to celebrate the anniversary of that event, which, in the opinion of this Common Council, will be disreputable to our city and dangerous in its tendency;—therefore,

Resolved, That we solemnly advise the projectors of the proposed celebration to desist from a course fraught with such dangerous consequences, and earnestly recommend our fellow-citizens generally, to abstain from all participation in these or any other proceedings of a like character.

This action of the city authorities, instead of 'nipping the anniversary in the bud,' only served to secure a larger attendance and create a deeper interest in it. The Syracuse Journal estimates the number of persons present at five thousand, the new Railway Engine house having been nobly proffered for the occasion by John Wilkinson, Esq. It is estimated that the building will hold ten thousand people.

Mr. Chas. A. Wheaton, of Syracuse, nominated Gerrit Smith for President, and by the unanimous vote of the meeting, Mr. Smith assumed the Chair. In doing so, he briefly addressed the assemblage; regarding his position as the most eminent of his life, and pronouncing the celebration one of the most solemn and religious events that have ever occurred in the country.

Wm. Lloyd Garrison read appropriate selections from the Bible.

Prayer was offered by Rev. Lyndon King.

The audience joined in singing 'Hope and Faith,' a hymn written by Wm. Lloyd Garrison.

On motion of Rev. Samuel J. May, the following officers were chosen:—

Vice Presidents—Chas. A. Wheaton, of Syracuse; Cyrus P. Grosvenor, of McGrawville; Nathan Soule, of Buelid; Lyndon King, of Fulton; Dr. Geo. S. Loomis, of De Witt; Wheeler Truesdel, of Camillus; Dr. Lyman Clark, of Syracuse; L. P. Noble, of Fayetteville; Wm. H. Tapp, of Albany; Samuel Stewart, of Onisco; W. L. Garrison, of Boston; Alfred Wilkinson, of Skaneateles.

Secretaries—R. R. Raymond, W. L. Crandall, and Dr. James Fuller, of Syracuse.

The following persons were appointed a Business Committee:—Samuel J. May, John Thomas, Charles B. Sedgwick, Enoch Marks, Wm. Lloyd Garrison, James M. Munro, and Jarvin W. Loguen.

Mr. James Johnson read in an effective manner the following poem, written for the occasion, which elicited many hearty plaudits:—

RESCUE OF JERRY.

TUNE—Yankee Girl.

Morn comes in the east, and the world is awake,
And the bright sunshine gladdens the valley and lake;
The silver dew glistens on hill side and tree;
Afar o'er the mountains the rising mists flee.

Now the yeomen go forth for the fruits of the soil,
And the artisans hasten again to their toil;
But, hark! the wild cry which comes forth on the air,
Speaks of sadness and sorrow, of woe and despair!

How the blood moves apace, how the beating heart thrills,
As the tolling bells echo o'er the hills!

Haste! haste! for the boaster hath set on his bounds,
And Oppression has leaped o'er Humanity's bounds!
Lo! the wolves from their covert have scented their prey!
Their fetter is on him! they bear him away!

To his doom they will take him, o'er field and o'er flood,
And the Tyrant's keen lash will drink deep of his blood!

Up! up! to the rescue! O stalwart of limb!
From the salt-spring, and corn-field, and work-shop dim,
Pass on the high summons, and, marshalled in might,
Come forth, O ye people, for Freedom and Right!

Hark! the uproar of voices! the tramping of feet!
As they throng in their thousands the bridges and street;

And their words like the voice of the ocean arise,
As they murmured defiance and wrath to their foes.

'Say, brothers! for this did the Patriots toil?
For this did their life-blood once redder our soil?'
And the hunters of men stood aghast at the sound,
And trembled with fear as the watch-word went round.

'Come peaceful deliverance, or bloody affray,
The slave shall be free ere the dawning of day!'

It was evening—the stars kept their watch in the sky,
When through the still heaven rang, glorious and high,
The cry of the People—'Hot down with the wall!
Bring him out! bring him out! set him free from his thrall!

Hark, the crash! it was done! with the quickness of thought,
'Mid the fire of the foe, in the path of the shot!
And the bright throng of heaven bent downward to see,
When they brought forth the man, still in fetters, but free!

And the shout that went up as proud Tyranny fell,
Shook, with its deep thunder, the ramparts of hell!
Bear him on by the altars unscarred by the chain,
Where the Trumpet of Freedom's o'er echoed in vain;

Where the Priest hath not sicken the robber's reward,
Or the man-thief once drank of the cup of the Lord;
Where they ponder what God hath inscribed on the sky:

'Man is great and immortal! the truth cannot die!'
Where long hath been heard, through Faith's open door,
The death of Time's wave on Eternity's shore;

Where was planted with tears, 'mid the tempest of Sin,

The germ of the harvest this night gathered in.
And still by the torch-light they beat him along,
With words of rejoicing, with shout and with song;

And the young city won, in that hour's mighty strife,
An honor unfading—green laurels for life!
And pure-hearted WOMAN, high beauty and worth,
To cheer on the deed and the doers, came forth.

And to him whose transgression would stain ocean's flood,
They paid thirty pieces—the old price of blood!
And a Bonster's vain threat, and a slave's broken gyves,

Side by side have their place in a Nation's archives!
He is gone—with no brand of the Slave on his brow—
And the throne of a Monarch shall shelter him now!

But, Freeman, O keep ye, forever and aye,
In honored remembrance, the deed and the day!
And Life's coming host shall tell proudly the tale
How the plotters were baffled, the boasters grew pale,

When the night of a People, by Tyranny crou,
Gave their threats to the winds, and their 'Law' to the dust!

And shall point where, forever, on Time's record broad,
The lofty deed beareth the signet of God!

LYNN, Sept. 18. G. W. PUTNAM.

'Depend upon it, the law will be executed in its spirit and to its letter. (Great applause.)'
'It will be executed in all the great cities—here in Syracuse—in the midst of the next Anti-Slavery Convention, if the occasion shall arise: then we shall see what becomes of their lives and their sacred honor. (Tremendous cheering.)—Report of Hon. Daniel Webster's Speech at Syracuse, May 28, 1851.

The following original ode was also sent for this memorable occasion:—

JERRY'S JUBILATE.

BY REV. JOHN PIERPONT.

AIR—Oh, the days are gone, &c.

Oh! the days are gone when, looking back,
O'er worn-out plains,
I could see the hunter on my track,
With whip and chains;

No more I hear,
The blood-hound's open throat;
Oh! there's



ODE TO TWILIGHT.

BY LUCY A. COLBY.

For the Liberator.
Come, gentle Genius, with thy dreamy eyes,
And play bow, and long and shadowy hair!
While yet the daylight warms the western skies,
I hear thy footsteps in yon valley fair,
And fly with eager haste to meet thee there.
I meet thy smile of welcome and embrace,
Thrice blessed Angel! with mute, happy tears;
And, kneeling by thee, gaze upon thy face,
Speechless, like one who, far above him, hears
The thrilling music of the heavenly spheres.
Entranced, I listen to thy gentle words,
As low and dreamy as the soft spring rain,
Falling where green woods shelter singing birds,
Or fragrant violets sprinkle hill and plain,
Or where pure lilies smile without a stain.
And thou to me reveal'st holy things;
And oft, reclining by thee on the ground,
I hear the waving of an angel's wings,
And catch the echo of a heavenly sound,
And feel invisible glory beaming round.
Then welcome, Genius, with the paly brow,
And dreamy eyes, and long and shadowy hair!
I feel thy holy spell upon me now;
And, taught by thee, I breathe my evening prayer
To Him who keeps us in his constant care.
Deering, (N. H.) Aug. 28, 1852.

FROM THE LOWELL 'VOX POPULI.'

BY WILLIAM O. BOURNE.

In the world of mind and spirit, could our grosser
senses hear it,
There's a sweet and gentle flowing from a loved and
lovely shore;
Yet our life is but a dial, where the hand of stern de-
nial
Keeps us in the path of trial, bidding us wait ever-
more,
While the land of Hope's ideal, distant, distant ever-
more,
Bids the spirit onward soar.
I have often sat and wondered whether spirits ever
blundered
From the world beyond this mundane, as they did of
yore;
And I've often queried whether they could come and
talk together
With the men that walk in leather, who their pres-
ence might improve—
Whether they could come and bring them from the
untrodden shore,
News of wonders yet in store.
While I pondered on the matter, thinking whether in
these latter
Days of Telegraph and clatter, they would see us any
more,
Taking up the daily papers, there I read of sundry
experts
Of the tables, chairs and tapers, moving on the cham-
ber floor,
And the rapping and the tapping, growing louder
than before,
On the window or the door.
Soon they found, some how or other, how to talk to
one another,
As a man would ask his brother what the message
that he bore?
And they answered by a knocking, which would set
the things a rocking,
And would bring the folks a flocking, flocking to the
chamber door,
While they stood and silent waited, peeping through
the chamber door,
While they wondered more and more.
Then in village, town and city—(some declare it was
a pity
That believers in the spirits should the mysteries so
outpour)—
Still the wonder was increasing, and there seemed to
be no ceasing,
Till the wheels should get a greasing of this rusty
world of yore;
While the mediums—Fish-y, Fox-y—on our gross
material shore
Rattled at the chamber door.
They have rappers wide awake, Oh! with the spirits
down to Saco,
Where the people drank the spirits in the gloomy
days of yore;
And the rappings growing louder, make me feel a
good deal prodder
Of the State where folks can chowder without spirits
from the store,
And where people, free and happy, from the mountain
to the shore,
Fear the spirits nevermore!
There the Sheriff does the rapping, and the spirits
hear the tapping,
And they tremble in their lodgings in the corner of
the store;
And the noise of axe or hammer, with the people's
shouts and clamor,
Make the spirits start and stammer, for they know
their days are o'er,
And they blush as they had ought to, but their bloody
race is o'er,
Making Manias nevermore!
So with pushing, shoving, rolling, and their course
with care controlling,
Forth the Sheriff brings the spirits far without the
haunted store;
And he says,—"I rather reckon—" 'tis a guess I'll stake
my neck on—
That such spirits I could beckon from a place below
the floor;
And the valiant blow he gives them lets the spirits
all outpour,
Cursing mortals nevermore!
Oh! I love this kind of rapping, and the welcome
friend whose tapping
Tells that Merry, like an angel, stands to guard the
poor-house door;
And the brotherhood that ever, by a holy, pure en-
deavor,
Seeks our fallen ones to sever from the monster vice
of yore,
While the father, mother, children, see the gloomy
poor-house door,
Or the prison, nevermore!
Waken, every son and brother; shoulders brace to
one another;
Keep this glorious bond of union round your heart-
strings evermore!
Peace shall smile and sweetly bless you, and the fu-
ture shall care you,
And the children's love address you, from their
childhood's golden shore,
While the thousands in the fullness of their blessings
rise and pour
Songs of gladness evermore!

PRECEPT.

Take well what'er shall chance, though bad it be;
Take it for good, and 't will be good to thee.

The Liberator.

NATIONAL WOMAN'S RIGHTS CON- VENTION AT SYRACUSE.

[CONCLUDED.]

Abby H. Price, of Hopedale, spoke of woman's religious position. The Church, the world over, has proscribed and restricted woman. The same spirit that shuts her from the inside of the mosque of the Musselman has restricted her liberty here. The Friends had come nearest the standard of Galatians 3: 28. In nearly all the churches, woman is denied free speech. From St. Paul down to the present clergy, she is commanded to keep silence in the church. Some had agitated the question whether in meeting she should be allowed to say Amen.

Woman is denied a representation in all ecclesiastical bodies. Men have delegates; woman is unrepresented. Is not this treatment crucifying the Son of God afresh in this portion of his followers? The young men, whom women educate, declare this the command of God! Woman, on trivial occasions, is allowed to speak. In assemblies, no delicacy is thought of. But where the things of religion are considered, she must keep silence. Human beings can never unfold their capabilities without freedom of action. Woman is a slave to fashion, to public sentiment, to vain show. Standing, as man professes to, between her and God, need we be surprised that she reverences him? Give her freedom of action, guided only by her own conscience and taste. Then should we see beauty and harmony arising. Her lungs would expand with the breath of heaven; she would become a helper meet for man in every vicissitude. Women are so enervated by habit as to despise their own sex. Talk to them of women preachers, women-lecturers, they reply with contempt. As Southern slaves reply when spoken to about freedom—"Black man no fit for liberty." The men are more favorable than the women themselves.

At a lecture at Milford, she had requested that Mr. E. Oakes Smith be invited to lecture. The men consented, but on going home, decided not to have the lecture. They were willing to hear her, but the ladies at home did not think it proper for woman to lecture. And away they went, and got an Orthodox minister to come and lecture on woman's sphere!

The church needs a varied ministry. Not the dreamer, but the toiler, can best affect the lives of others. In order rightly to appreciate the wants of others, we must know their burdens. Not only does woman need the teachings of her own sex, but the sexes need the influence of each other. Taught only by his own sex, man becomes harsh, cold, and apathetic. It is unnatural and arrogant to say to one sex, "You are incompetent to minister truths to others." Woman is called the weaker sex, and she must be so, so long as this state of things is continued. Man thinks to make amends for this wrong by caresses and flatteries. This exclusion is practical atheism, heaven-daring usurpation. The old Bastille must crumble down, and woman be allowed to examine her powers for good. Is not this the reason why the church is inefficient? She has slain love, pity, and woman's rights. Would woman sustain the galleys in the sight of husbands, children and fathers?

Mrs. Price had examined the Church. She should interrogate closer the institutions of society which came down from the past, and to which we were adapted on the Procrustean principle. If the elective franchise were granted, yet much more remains to be done. We must look at man and woman inductively. Moses ascribes to woman the introduction of all our woes. The Grecian mythology placed the evils of the world in a box, which a woman let loose. But the resurrection and renovation of the race are also concerned with the agency of woman. Woman is the occasion of the evils of this life, also the agent of its glory. The fall of man inverted the order of human things, and woman became the subject of this taskmaster. It still remains for her to work out her salvation in dishonor and pain. All things are inverted. Power—the rightful servant of goodness—is every where its master. The wrong suggests the remedy. We must leave abstractions and commence the work.

Mrs. Ernestine Rose, who was introduced to the meeting by the President as a Polish lady, and as having been early educated in the Jewish faith, said: It was of very little importance what was the birth-place of any person. But she hoped they would have a little charity on account of her speaking in a foreign language. She was an example that not only American women, but the down-trodden women of Poland, (applause,) and even that down-trodden people, the Jews, were sensible of the wrongs inflicted upon women. It was, however, a melancholy fact, that woman had worn her chains so long that she not only did not feel them, but seemed to require them; like the inebriate, whose system is so diseased, that he cannot do without the intoxicating draught, or those who were guilty of the ungentlemanly practice of using tobacco, (laughter,) and could not dispense with that stimulant. Woman was torpid, like a person whose nerves were paralyzed, and whose first hopeful symptom of recovery was to feel her degradation; but if she asserted her rights, and her husband yielded them, he was called a "hen-pecked" husband. (Great laughter followed the manner in which Mrs. Rose pronounced "hen-pecked.") Woman was thoroughly sick, and it was the business of women-reformers, like surgeons, to cut deep to the core. Women were slaves from the cradle to the grave. The man was called a hero who went to battle to shoot men, and to stand up and be shot at like a target; but what was such a heroism (were war even lawful) compared with the heroism of woman, under the oppression of her monotonous and helpless condition; compelled to keep at home, and attend day after day to the same duties? The whole secret of the evil was, that woman was regarded as created for man's purposes, and not for her own. They were created for each other, and for mutual benefit; and the denial of this was a fundamental falsehood. Her imagination was not large, but she had enough of it to see how the sexes could be united, that the whole might be regarded as man—the highest title that the race is capable of. Kings, and priests, archbishops, and other titles, invented to amuse children, are nothing compared with the title man, and that includes woman. (Applause.) This Convention, like the previous one, has been called to rouse woman to a sense of her rights. She must not wait quietly till man grants her rights. As well might a slave in the South wait till his master sets him free.

Mrs. Lucretia Mott said, allusion had been made to the condition of France by the last speaker. A petition was presented, before the last uprising of the people in that country, for the rights of women. Some of the greatest philosophers held that woman had fairly presented her case. In the discussions that took place at the time, it was maintained that the revolution of 1799 failed because woman—one half of the people—was excluded from legislation; that is, one half of the intelligence, but of a different kind from that of man, and therefore necessary to the formation of a perfect republic. It had been said this morning, that woman could take her rights. This reminded her of what had been often said in the Quaker meetings, that if the Friends would keep still, and not mix in the excitements of the day, God would bring about all reforms in his own good time and way—and the rights of the colored race, and the rights of woman, and all other rights, would be accomplished. But she did not believe in this. She was a believer in agitation. Jesus Christ was a great agitator, and was most satirical and sarcastic upon the scribes and pharisees and hypocrites of his day. The speaker then went on to show the degradation of the marriage relation, and the false vow of obedience on the part of the women in some of the churches. Yes, woman was degraded by the times, by the monopoly of the church, and by all the circumstances with which she was surrounded. According to a commentator on Blackstone, the law made both man and wife one, and the man was that one. (Laughter.) They must therefore battle for their rights. Lucy Stone, whom they all delighted to honor, had to battle for her rights, even in that seminary which was the first to open its portals

for the education of women; and it was from Lucy Stone she first learned the degradation of woman. Even after her husband's death, she was called "the relic," or what remained of himself. These prejudices were being gradually overcome, and women were employed in various departments in this country, which were supposed to belong exclusively to men. A young lady, now here, told her a year ago that she was going to study law. The United States mint had fifty women employed in it, and so of many other avocations.

Mrs. Rose denied the necessity of admitting that there was any difference between the male and female mind. This was a question which could not be decided. They were all ignorant of it. But it made no difference to the argument; for in either case she was morally and physically entitled to her rights. The opponents say that there is a difference, and that the superiority is on the part of man, and that he has therefore a right to judge and condemn her, and to enact laws against her. She held him to his own words, and if he said there was a difference, then she contended he had no right to judge woman. He was not fit to do it. But humanity recognized no sex. Mind did not recognize sex—virtue and vice did not. It was not exclusively for woman they sought this reform. How could it benefit man to have his wife, mother, daughter and sister oppressed? If possible, the equality of woman was more for man's benefit than for woman's. But they say, if woman is equal, why has she done so little, and why has she not occupied a higher position in the arts and sciences? As well might they go to the South and ask the poor ignorant slaves why they are not as wise as their masters? (Applause.) Woman is kept down by the laws, and by her not for the beauty of her nature, she would not, under the circumstances, be good for half as much as she is—and, heaven knows, that is not much. (Laughter.) The misfortune is, that by oppression, woman is rendered insensible to her own rights. Women oppose this reform more than men. I never yet met a man who would not admit that we were right in principle; but men were such politicians, they had to cloak their views in expediency. But ask a woman her reason, and she will tell you the men do not like it. (Laughter.) Get the law changed so that this thing become fashionable, and there is not a woman in creation who will not follow it. They never put their signatures to petitions for women's rights, but always say, "our husbands will take care of us."

Miss Lucy Stone then read a long communication from Mr. Brigham, who addressed her as his "respected friend," but complained that he was misunderstood. She then proceeded to comment on this letter, and contended that when woman had a genius for sculpture, or the other fine arts, she should not be confined to the kitchen, washing the dishes, or mending stockings. She denied that there was any peculiarity in the male that distinguished him from the female. The sexes were both alike by nature. The only difference was the frugality of the one and the maternity of the other. The emblem of the rose was most unhappy for the gentleman, for the rose and its fragrance constituted but one whole.

Mr. Brigham stood up in the midst of the floor, when Miss Stone sat down. He said he did not expect the pleasure of hearing his own letter this evening. It was evident Miss Stone agreed with him. All the ladies wanted was better taste, and they would find their sphere at last in the domestic circle. (Much laughter.) Martha C. Wright wanted to know what the single were to do.

Miss (Doctor) Harriet K. Hunt also wanted to know what she was to do. She was living a life of single blessedness—what was to be her sphere?

Mr. Brigham—Those who are not able to fill their proper sphere must be content with a lower one. (Laughter.) This Convention ought not to be called a Woman's Rights Convention.

Mrs. E. Aldridge, editor of the *Genius of Liberty*, wanted to know if the gentleman could give it a better name? Mr. Brigham. I would call it Woman's Sphere Convention. [Shouts of laughter.] The world and the devil often lured women out of their sphere. [Renewed laughter.]

Anne Parmenter, a venerable lady of about sixty-five years of age, tall, dressed in black, and wearing a widow's cap, then proceeded to address the Convention. She said she spoke too low, and some too loud, and some said one thing and some another. It was strange that woman could not find liberty under our liberties. It was insisted that woman should hold her tongue, because she brought death into the world. If woman brought death, she also brought life. A clergyman once said to her, that woman was the wickedest thing God ever made. Her reply to him was, that if one rib taken from man was so awfully wicked, what must the whole body of man be? (Shouts of laughter from the whole assembly.)

Antoinette Brown offered the following resolution:—
Resolved, That the Bible recognizes the rights, duties and privileges of woman, as a public teacher, as every way equal to those of man; that it enjoins upon her no subjection that is not enjoined upon him; and that it truly and practically recognizes neither male nor female in Christ Jesus.

She repudiated the idea that the scriptures were in favor of the subjection of woman. The texts relied upon were not understood. She referred to Uncle Tom's Cabin, in which a minister of the gospel told Uncle Tom that an inscrutable Providence placed his race in servitude, and God had said—"Cursed be Canaan; a servant of servants shall he be." Tom replied with another text—"Do unto others as you would they should do unto you." A tobacco-chewing drover who was present said he thought one text was as good as the other. In the beginning, God gave dominion to man to rule over the beasts of the field, and over the earth, but not over each other. The text that "the stronger should rule over the weaker" was a prophecy, an effect of sin. The passage, "Thy desire shall be to thy husband, and he shall rule over thee," was also a prediction, not a command. The text, "Wives, submit yourselves to your husbands," is explained by a similar one, which enjoins that "all be subject one to another." The text, "man is the head of the woman," only means, that he is the first of a class, as Adam is the head of the human race. Hence, the head of a race of poets. It did not mean pre-eminence, or superior power or authority. Man is the head of the woman, as Christ is the head of the church. The lady then proceeded to show, by precept and example, from the New Testament, that women were in the habit of preaching the gospel in the primitive days of Christianity, and that they had ample authority for doing so.

Mrs. Rose said, she wished Miss Brown had been at the Constitutional Convention in Indiana, when the clerical gentlemen, by texts of scripture, argued down woman's rights, and induced the members to strike out the clause of Robert Dale Owen, giving woman equal rights to property with man. She did not want to appeal to the Bible. Any thing might be proved from that book. When the people of Boston turned their harbor into a tea-pot, there were plenty to quote scripture to prove them wrong. She wanted to appeal to no written authority for self-evident truths and natural laws. Let the question stand or fall on its own merits. She offered the following resolution:—

Resolved, That we ask not for our rights as a gift of charity, but as an act of justice. For it is in accordance with the principles of republicanism, that as woman has to pay taxes to maintain government, she has a right to participate in the formation and administration of it. That as she is amenable to the laws of her country, she is entitled to a voice in their enactment, and to all the protective advantages they can bestow; and as she is as liable as man to all the

vicissitudes of life, she ought to enjoy the same social rights and privileges; and any difference, therefore, in the political, civil and social rights, on account of sex, is in direct violation of the principles of justice and humanity, and, as such, ought to be held up to the derision of every lover of human freedom.

Were she before a Nicholas of Russia, his imbecile but despotic cousin of Austria, or the nephew of "my uncle" of France, she felt bound to sustain that resolution. Nicholas and Francis Joseph were governed by the grace of God, and Louis Napoleon by the grace of Nicholas and the Pope; but in America, the just powers of government were derived from the consent of the governed. But the pretence of universal suffrage was mockery; one half of the people were excluded. The republic, therefore, stands condemned, not only before the bar of womanhood, but of moral consistency. Mr. Roebuck, a British member of Parliament, at an election in Sheffield, advocated the extension of the franchise to all persons holding tenements worth £5. The question was asked him if he would grant the same right to women who held the same tenements—a question which ought to be asked in our legislative halls. What did he say in reply? I hope the ladies will pay attention, for the greater part of the reply is the draught they have been so long accustomed to swallow—flattery. Here it is:—

"There is no man who owes more to I do to woman. My education was formed by one whose very recollections, at this moment, make me tremble. There is nothing which, for the honor of the sex, I would not do. The happiness of my life is bound up with it. I believe in her. I will tell you why. All her influences—if I may so term it—are gentle influences. In the rude battle and business of life, we come home to find a nook and shelter of quiet comfort. After the hard and severe, and I may say, the sharp and the disagreeable of the perfect, soothing, gentle peace, which a mind sullied by politics is unable to feel. Oh, sir, I cannot rob myself of that inexpressible benefit, and therefore I say, 'No!'"

The reading of this speech caused a peal of laughter.

Mrs. Rose proceeded to comment upon it. She called it a pretty little piece of parliamentary declamation. What a pity that he should give up all these enjoyments to give woman a vote. Poor man! over what a precipice his happiness is suspended, when the simple act of depositing a vote can overthrow it! I hope it has a better basis than that. But no doubt he believes what he says, particularly the last part of it. (Laughter.) Like a true politician, he began very generously, but ended in his own individual interest. (Laughter.) What a combination of politics, flattery, and stupid, blind selfishness! He says the good of society induces him to say "no." According to his interpretation, society rears men only. Woman does not belong to it. Either her pocket can be picked, she can be sent to jail, or executed—in these instances, she is a member of society. But not as a voter, not in making the laws by which she is judged. He tells the audience what a nice little creature woman is, waiting for the return of her lord and master, to give him a dose of purification that his sullied mind cannot feel. What a bright mother! for bright mothers always love bright sons, unless they take after their fathers. I regret that Roebuck is not here, face to face, that I may arraign him. But I will do the next best thing. I will say what I have to say in the presence of the press, that mighty power which will bring my words to him, on the wings of the lightning, as quick as I speak them. Whenever any human being is deprived of his rights, the custom is to flatter him or her, according to the English language, to "soft-soap" him. Why did he not admit the right of woman to vote? Because he was afraid of public opinion. Cowards and tyrants always take refuge under expediency. Says woman would lose all her feminine qualities, and become recreant to her own nature. No doubt he felt that if woman knew her rights better, and asserted them, she would not do his bidding, and minister to his passions and follies. Such are the lofty virtues that even a British statesman has of woman. He thinks that the same sun of freedom that warms the heart of man cannot warm the heart of woman also. It is inexpedient to allow her to go to the polls. The Turk keeps his women in a harem; Nicholas, of Russia, keeps down Hungary by force of arms; and Louis Napoleon, with the bayonet in one hand and the ballot box in the other, compels the people to elect him. These tyrants can all give the same reasons as Mr. Roebuck's expediency. Justice is not in their vocabulary. But even on the question of expediency, they have not an atom of ground to stand upon. The only objection I have ever heard against woman's political equality, is the perfect corruption of political parties in Congress and out of it. No one can approach them without contamination. The evidence of the corruption comes from members of Congress themselves. What is to be done? Shall we leave "the stagnant pools," as Horace Mann calls them, in the condition in which we find them? Shall we leave politics in the hands of men who have corrupted them? No! expediency calls for woman to purify them. The legislative hall stands more in need of purification than husbands at home. Woman is again required to soften the rude and uncivilized nature of man, as Eve did that of Adam by making him eat of the tree of knowledge. If she possessed her rights, she would be far more affectionate as a wife, and would not only give her husband repose on her bosom when weary, but would give him the aid of her counsel, and make him far happier than if she were for her in a state of slavery. (Applause.)

Lydia A. Jenkins. Tyranny always strives to hamper the tongue from free utterance, and all hampering of the tongue is tyranny. The thoughts of Jesus of Nazareth, once uttered, had come down to us, borne upon the waves of nineteen centuries. The truths he uttered were above his time. Men are not now fit to receive them. He is a craven who will not allow truths to be uttered, because men are not prepared to hear them. When carriages rival the eagle's speed, when the fire of heaven covers intelligence, when a Crystal Palace is reared, with progress depicted in every department, and nations are shaking hands, when education is receiving a new impetus and religion is disbanding itself from ties which bind it to earth, it is wonderful that woman should endeavor to lay aside some of the bands which confine her? Ah, no! Miss J. made several other remarks, which we omit.

Mrs. Rose's resolution was then adopted. Mrs. Fowler offered the following Resolutions:—
Whereas, we see in the human body, that though each organ elects from the same life-fount, the nourishment requisite for its growth and assimilation, yet that each, from the highest to the lowest function, has an individuality of its own, distinct from all the others; therefore, in order to follow out the analogy of nature, let us resolve, that in the great body politic, or in the great social body, each one, irrespective of sex, talent, or capability for a higher or lower mission, fulfill the great ends of their being. It is said by many that the race has become deranged in body and mind, through the folly and imbecility of woman, and that it is chiefly by her instrumentality that it can be redeemed; therefore,
Resolved, That all women be recommended, earnestly, to understand thoroughly the human organism in its physiological and anatomical relations, and that there may be a more harmonious development, and that the curse of physical weakness and deterioration be in a measure removed from the race.

Resolved, That this Convention appoint a General Committee, from different parts of the country, who shall find out the wants of those who seek to enter professions, to give them a word of encouragement, and to recommend them to the patronage of the public, in their different vocations and avocations.
Resolved, That mothers be urged to carve out for their children a high and noble destiny, to study their

idiosyncrasies and adaptations to different employments, and develop them so that each son and daughter will be qualified to earn his own livelihood, and hence not outrage nature through the influence of the pocket purse.
Resolved, That if it is universally acknowledged that when a truly great work is performed, it proves the right of the performer to do it, therefore, let each woman here assembled determine, that during the coming year, she will labor to accomplish some great and useful deed, either in the bosom of her own family, in perfecting her own God-inspired school, in living out the full tide of her emotions and aspirations, or fulfilling the instincts of her genius, whether as a poet, artist, sculptor, musician, physician or minister.

Harriet K. Hunt read the following Resolutions:—
Resolved, That if, in the present state of society, man prescribes as physician for woman in her sick chamber, he must also be prepared to meet her in the medical lecture-room; otherwise, an unwillingness to meet her there may argue a low state of morality in our Medical Colleges.
Resolved, That the present low standard of morals, as exhibited through the public papers, calls loudly upon woman to lend a helping hand to amend these abuses.
Resolved, That inasmuch as our editors are in one aspect our public teachers, and help to give tone to public opinion, therefore, we regard their practice of inserting in their journals, for the sake of lucre, vituperating and demoralizing advertisements, as in the highest degree reprehensible, and as indicating the need of a new medical infusion through the woman element.
Susan B. Anthony then read several resolutions, forwarded by Elizabeth B. Stanton.
Miss Anthony supported those resolutions in a speech of some length. She especially recommended the papers to patronage which women edited.
Rev. Mr. May read a letter from Angelina Grimké, wife of Theodore D. Weld, of New Jersey. It was of great length, and was on the subject of permanently organizing a Woman's Rights Society. It was elaborately and eloquently written, and travelled over the whole ground of nature, religion and philosophy. It was levelled against permanent organization, and argued that associations were things of the past, and not fit for these days of progress. Women were not like staves of a barrel, that required hoops to keep them together.
Mrs. Mary Springstead, of Cazenovia, then moved that a permanent society be now organized.
Mrs. E. O. Smith was in favor of permanent organization; but thought all that was necessary to do was to organize State societies first, and from them to form a national society or congress.
Mrs. Paulina W. Davis said she thought the responsibility ought to be more divided than it is now; but she was opposed to any organization that would be crushing in its influence.
H. K. Hunt did not like arbitrary organization. Spontaneity is the law of life. Why are our women so sickly? Because they are not in freedom. Spontaneity will organize, vitalize, and render efficient. She did not like unnatural constraint of the person in medical practice, and she did not like it here. When arbitrary rule is imposed, there is no individuality. Individualism is the law of responsibility. She shook hands with a sister from Ohio, though they differ in opinion, for in spirit Ohio is neighbor to Massachusetts. We are organized interiorly. Inner vitality is that high, sure, safe power, by which we can depend on the woman's movement. The very moment this movement takes the form of a Society, it will fail to attract the people. (Applause.)

Mrs. Clarissa Nichols said organization was the struggle from a fragmentary state into a whole. We are not fragmentary. We need no organization while struggling up into the life that is in God.

Mrs. E. Oakes Smith said she did not like being placed on the sick list by Dr. Hunt. (Laughter.) The demand for organization was not to shackle freedom. They wanted organization of some kind. By forming an association, they would meet together with greater security. Wherever she travelled, she found people anxious to know with whom they could communicate on the subject of woman's rights. They ought to lay aside their prejudices on this subject, and form an association, by which means they would be enabled to work more effectively and systematically.

Mrs. Davis—We want more system and order. Hitherto, the little central committee has had a great deal of labor thrown on a few individuals.

Mrs. Rose said she agreed with Mrs. Weld and her friend, Miss Hunt. Organizations were like Chinese bandages. In political, moral, and religious bodies, they had hindered the growth of man. They were the incubus of our nature. The moment a man has intellectual life enough to strike out a new idea, he is branded as a heretic. It was true that men must sometimes combine to effect great purposes; but she was decidedly opposed to organization. She would be pardoned for alluding to herself—she had never been guilty of doing so before, to the same extent. Circumstances must now plead her excuse. She was the same as every other human being, born into a sect. She had to cut herself loose from it, and she knew what it cost her, and having bought that little freedom, for what was dearer to her than life itself, she prized it too highly ever to put herself in the same shackles again.

A lady, of Syracuse, whose name the reporter could not learn, said organization and order were necessary. They had all been kept in order by their excellent President.

Mrs. Roe—We all acted freely and spontaneously in that matter, and because she had our confidence, we elected her unanimously. We have been brought together by the magnetism of the cause. If you have a permanent organization, you cannot be free. Even Lucretia Mott herself is not free, for she belongs to a sect. (Much laughter.)

Mr. Jones said he was glad to hear the voice of Angelina Grimké Weld; her beautiful language and her thrilling eloquence would not be heard but for organization. He fully endorsed some portions of her letter, but differed with others. She had not met the question, which was not one like organization of Church or State, but as to a different form of organization from that which already prevailed; it was a mere question of form of organization. Mrs. Weld tells us of the tall pines that tower on high without a scaffolding, and the mountains raised without artificial means. I, too, could go to nature, and prove organizations existing there. The bees are an example. How much honey would be found in the hive without organization and one presiding over all? The leavers are another instance. Angelina has school organizations in her own house. There are fire organizations, which are also necessary. If we live in an artificial state of society, we must use artificials.

Mrs. Rose—True.

Mrs. Jones—The admission fee at the door is sectarian, to a certain extent. It keeps out those who are unwilling or too poor to pay it. The necessity of this unification is well understood in this community, who, for the most part, acknowledge a "higher law." (Applause.) Don't applaud. You are not a bit better than you ought to be. (Laughter.) I had hoped that the committee appointed last year would have reported on the various objects assigned them. Their failure to do so arises from imperfect organization. There are organizations in this land free, though the sects are not. I was, like Mrs. Rose, a member of a sect once. When I tried to stretch myself, I put my arms through the wall. I am not now. But I am a member of the Anti-Slavery Society. Has it crippled thought, or expanded it? I want to know what the South says on the subject. Do they think that that organization has crippled anti-slavery men, or anti-slavery sentiment? When my friend Dr. Hunt talks of spontaneity, I wish she would come out to Ohio, and see the organizations there and the numbers and enthusiasm of our anti-slavery societies.

Mrs. Oakes Smith—There is nothing arbitrary required, but only system. Order is Heaven's first great reward by organization. The society of Jesus is an example of extreme organization; it has kindled the world; it is at the burning core of the North, in the halls of Congress, and the forum in your very parlors, and reports to the Pope of Rome everywhere. Now, if this organization is the hands of despotism is so effective for evil, and so hint therefrom, and organize for good.

Abraham Payne said there was confusion of ideas. They used the word organization and association interchangeably. Organization already exists. Association is the result of organization. The mistake of the world is to make societies and churches. God made a church—made society when he made man, and we can't make these things when we make men made to our hand.

The States were then called, to see which were represented, and they were found to be the following:—New York, Massachusetts, Vermont, Maine, New Hampshire, Pennsylvania, New Jersey, and Ohio.

Mrs. Wright then moved, as an amendment, that this Convention recommend the different States here represented to form Conventions of their own.

Lucy Stone said, like a burnt child that dreads the fire, they had all been in permanent organizations, and thus dreaded them. She had had enough of churches and soul-savers ever to wish to be placed under them again. But still, organizations of some kind were necessary. The anti-slavery organization was not to last forever. When its object was accomplished, it would cease to exist, and so with woman's rights organizations. They ought the good that was good for their fathers. They did not want such an organization as would turn them into a pedagogue, or leave them as specimens of "fossil crania." But she thought the time had not yet come to form an organization. When the ideas became settled, they might seek to construct a platform. She did not feel they were ready to organize. She could do now was to agitate the public mind. They could not put timbers together, and build a goodly structure, till they knew what materials they had.

Rev. Mr. May. It seems to me that the substitute covers the ground. What we want is agitational activity. The admirable reports of last year are very useful in their way. But we want something not so voluminous—short tracts, adapted to the women of the country. There is not one woman in every ten thousand in this State, who knows the capabilities under which she labors. Women are found to be the best teachers. In the normal school of which I was principal, the female teachers completely excelled the male. Caroline Tilden and E. Lincoln were teachers whose equals I never knew. Florence Mann, who travelled all over England, admitted the fact. There ought to be colleges established every where for women, and if colleges, yet teachers also! Life is not to be wasted and gas upon the sun, but to think and to give utterance to thoughts. Men and women live in proportion as they think.

Lucy Stone. We don't want woman's school or colleges. I abhor woman's schools and colleges just as I abhor man's. There are already very good schools and colleges, and what we want is to get into these. (Applause.)

Rev. Mr. May. I accept the amendment. The amendment was then adopted unanimously. President. National conventions are to be held as heretofore.

Mr. May suggested that a Central Committee be now appointed.

A member then called up the resolution of Dr. Miss A. Brown, upon the Bible argument in favor of woman's rights.

Mr. Thomas McClintock said, this resolution is based upon a historical basis, and people may differ about it; and I am opposed to it, for now. To go back to any particular era for a standard of truth, is to go back to an imperfect standard, instead of reaching the perfect standard of nature. Truth is progress.

Antoinette Brown. The question is, whether the Bible does not agree with nature. If it be shown that the Bible harmonizes with truth, we should not do so? Why should the Bible be the standard, this, whatever may be their ideas of the Bible?

Rev. Mr. Hatch, Congregational minister. The question is, whether this convention recognizes the paramount authority of the Bible? There is a contrary impression abroad, and from what has now been placed, there seems to be grounds for it, and it is likely to do this cause great injury. (Great applause.)

President. That question is not yet before the convention. (Applause.) We come to affirm great fundamental truths, and all we find in the book to corroborate these truths we gladly receive. We have a right to use our ability in bringing Jesus and the apostles to confirm our opinions, as the seven vine leaves have to use their ingenuity to bring the Bible to bear on their peculiar views.

Rev. Mr. Hatch. That is not the question. What I wanted to know is, whether this convention recognize the Bible or not?

President. This question has been considered, and, therefore, is not decided.

Mrs. Nichols. I have been a member of a Baptist church since I was eight years of age, and my faith is based upon the rock of ages.

Mrs. Rose. Acknowledging and claiming the perfect human freedom of thought and expression, from the fact and conviction that human beings do not depend on our voluntary inclination, I cannot have any objection to any one interpreting the Bible as he or she thinks best, but I object that such interpretation go forth as the doctrine of this convention, because it is a mere interpretation, and is not given by the authority of the book; it is the view of Mr. Brown's only, which is as good as that of any other minister, but that is all. (Applause.) For my part, I reject both interpretations. Here we claim human rights and freedom